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And what will Cuban belligerency mean? It will mean from us towards Spain essentially what the concession of belligerent rights did to our rebels meant. It will be a direct and effective interference by us in the domestic affairs of Spain; just the aid and encouragement which the Cuban rebels most need, and all they now ask. It would be an act of bad faith towards Spain; a down-right violation of our treaty obligations to her on the pinch and pressure of her greatest need. It would make us in fact, if not in form, parties to the Cuban rebellion, and involve us before God, if not before man, in its guilt and manifold evils.

We see but one course for us consistently to take, and that is to stand entirely aloof from this quarrel between Spain and her Cuban rebels. Strict non-intervention in this case, as in all others, is at once our duty and our safety. We have always held that every people have the right, without any foreign interference, to manage their own affairs as they please. Cuba is a part of the Spanish dominions; and on our principles we have no more right to intermeddle with Cuba than we have with Madrid or Barcelona, with Great Britain in the case of Ireland, or with France in her treatment of her colony in Africa. This doctrine of non-intervention, first proclaimed and uniformly pursued by us from the origin of our government, we should surely be the last to violate towards an ancient friend so faithful as Spain has been to us. Such recreancy to our long cherished and much boasted principles would be a burning shame, and a lasting stigma on our national reputation.

THE CAUSE OF PEACE.

ITS PROPER RANK AND CLAIMS AS A BENEVOLENT INSTITUTION.

No person well posted in the great plan of benevolence in all its varied branches, can fail to see that it is a reformatory system, embracing several departments of labor, demanding an orderly arrangement, and the harmonious action of all the combined forces in order to a thorough execution of the divinely appointed work of evangelizing the world.

The elements of power which have risen to popularity, are Missionary, Bible, Tract, Education, Christian Union, and Seaman's Friend Societies, all of which have received patronage from the Christian public, and shared alike in the contributions of the churches, while the Peace cause has suffered greatly from neglect.

This cause had its origin only a few years later than that of American Missions. As a society, its birth was near the same time. Both pointed forward to the same glorious results, the ushering in of the Millennium, which is to be characterized by universal peace, that grand and glorious theme of the angelic song at our Saviour's birth.

What, then, is the proper rank of the Peace cause among the objects of benevolence? It is modest enough not to claim the highest rank, but it cannot justly be crowded down to the lowest. It certainly deserves better treatment than to be trodden under foot. Brought into existence in the providence of God, about the same time as the Missionary Societies, in anticipation of the same grand result, it ought in strict justice, to have a companionable rank with Missionary Societies, and receive equal honor and attention. Like two blades of shears, the two societies seem

destined to co-operate in cutting off, and separating the precious from the vile, and eventually reforming the world.

For more than fifty years, the work of evangelizing the world has been attempted by Protestant Missionary Societies unaided by the Peace Society, its hand-maid; but evidently, with much slower progress than if these two forces had been employed in their associated capacity.

This state of things cannot always be suffered to continue. The signs of the times indicate a change. The agitation among the nations, the rapid increase of foreign emigration to our shores, the mingling of heathenism, catholicism, infidelity, mormonism, with every conceivable religious sect, must, it would seem, prepare the way for uniting the American and foreign Missionary Societies into one grand Missionary Society, and give the Peace Society its proper rank, as a requisite aid in accomplishing the world's conversion.

God has brought the heathen to the very door of our nation. About seventy-five thousand Chinese are reported as having already entered, and they are continually coming in swarms. They come to share in the benefits of our institutions, and our mining, mechanical, and agriculture operations.

Shall they mingle with us as peaceable citizens? If we would secure this desirable blessing, we must cast in bountifully the leaven of peace among them. Treating them kindly, we may hope, they will lose their national prejudices and preferences, contributing to our welfare and we to theirs.

Here is work for the American Peace Society. It is a cause that claims the attention of all. The sympathies of all should be called into exercise at once. We cannot afford to delay. The interest of our nation demands immediate action from all, as patriots, philanthropists and Christians.

D. S.

We think our friend is clearly right in his general positions. Peace is an enterprise as truly Christian as that of missions, whether home or foreign, and deserves from all followers of the Prince of Peace like sympathy, commendation and support. It was started and has been chiefly sustained by the same class of men. Our Society was organized at the suggestion and urgency of such men as Drs. Beecher and Porter, among Congregationalists; Drs. Bolles and Sharp among Baptists, and such men in other Christian denominations as have taken the lead in all the great enterprises of Christian Benevolence and Reform. It is as truly the child of the Christian public as any other that can be named, and has like claims to their cheerful and vigorous support. If it had from the first received such support, it might now have stood high, if not foremost among them all; and never should we have heard of that terrible rebellion which has inflicted upon us such an incalculable amount of evils.

WAR AND MISSIONS.

The rapid spread of the religion of Christ during the first century, was one of the most extraordinary facts in the history of our human race. It had penetrated, in the face of horrible persecution, into every part of the known world. The rapidity of its spread astonished pagan rulers. During that period, its professors and preachers generally carried out strictly peace principles. There were some, it is true, that remained in the army after their adoption of